

THE  
REHEARSAL.

1. The Armies of the *Philistines* Routed.
2. This *Paper* clear'd from *Partiality* to the *Clergy*.
3. It turns to the *Observator* for a little *Diversion*.
4. His *Accusation* against me for Paying *Respect* to the *Queen's Orders*.
5. He *Insults* over me upon the *Union*.
6. The *Kirk* in *Scotland* was Against Securing the *Church* in *England* upon the *Union*.
7. The *English* *Dissenters* of the same *Mind*.
8. Some of our *Clergy* Preparing the way for *Presbytery* in *England*.

WEDNESDAY, July 9. 1707.

(1.) *Country-man.* **I** Have an *Objection* against you, *Master*, They say that in Dealing with these Men you make the Matter so very *Plain* against them, as to be even a *Shame* to *Confuse* them, and seems not to have been worth your While to have Meddled with them. You *Expose* them so as to Render them *Ridiculous*, and it is now apparent to Every body.

*Rehearsal.* Then I think my Pains very well Bestow'd. They are put past *Answering*; so that Every body may *Insult* them. And this Lessens the *Danger* from them. They may *Steal* or *Kidnap* Unwary People, that Walk in the *Dark*, and at unseasonable *Hours*. But their *Armies* are *Beat* out of the *Field*. And no *Provocations* can Prevail with them to *Reply* a word, or *Appear* any more in their own *Defence*.

(2.) *Country-m.* I have heard another *Objection*. They say you are *Partial*. You have Expos'd a *Lawyer*, and a *Physician*, and others, but you spare the *Clergy*. And they say you might find as great *Monsters* among them, as among any other Sort of *People*. Why then do you not bring some of them upon the *Stage*?

*Rehearsal.* I have. I have shew'd you one *Termagant* —

*Country-m.* That is *Hickeringill*. Every body knows him! but you shou'd Pick out others of them.

*Rehearsal.* I will never Pick out the Personal *Infirmitie*s of them, nor indeed of any other Men, but wou'd rather Cover them. But if a *Clergy-Man* Appears in *Print*, and sets up *False* and *Pernicious* *Doltrins*, to the *Deceiving* the *People*, I wou'd Attack him the soonest of any; because I wou'd Fear

the Greatest *Hurt* from it. And when done *Maliciously*, I think such an one the Greatest *Monster* of Mankind; And the more he puts on the Air of *Piety* and *Devotion*, the more he is the *Devil* transform'd into an *Angel* of *Light*. And I have not been *Sparing* towards such. And I have some more in Reserve, some late Printed *Sermons*, which I intend to *Dissect*. I *Publish* not their *Shame*, till they make it *Publick* themselves.

(3.) But at Present, I turn from them to another Subject, that some Readers, who cannot be *Serious* too long together, may be a little *Diverted*, and after some *Play*, may be more Willing to Return to their *Book* again.

It is now a good while since I had a *Game* at *Ramps* with my little *Marmoset* the *Observator*, that he may think I have Quite *Forfaken* him; Which wou'd *Grive* him to the *Heart*! They say *Montaigne* us'd to play with his *Cat*, when he had over *Study'd* himself.

*Country-m.* I'm sorry you Nam'd a *Cat*, for the *Observator* has an *Aversion* to the very Sight of one, ever since last St. *George's Day*, when you *Choack'd* him and his many Headed *Monster* with your *Puss*, and Ram'd her down their *Throats*; to Catch the *Rats* of *Original Power* that *Burrow'd* in their *Bellies*.

*Rehearsal.* It happen'd well, for *Puss* is the Name for *Commonwealth* in the *Calves-Head-Cant*. And now my *Puss* to their *Puss*!

But come, *Country-Man*, see what you have to *Divert* us with out of the *Observators*. We're a long time in Arrear to him, so you may Pick and Choose.

(4.) In his of the 9th *April* last, Vol. 6. N. 11. he Triumphs over you on account of

of the Union. And says, I wonder the Rehearser has said nothing of the Union.

Rehears. What, do's he Accuse me for saying Nothing?

Country-m. O, but the Reason he gives for it! He says you are a Cautious Man, and took Notice of the Order in the Gazette.

Rehears. This is a New Fault! He us'd to Accuse me of intended Disrespect towards her Majesty, and great Boldness that way. And now he makes an Objection of my Modesty and Respect to her Majesty, and observing her Orders? It had been better for Tutchin if he had kept to this Rule. He had then been Shot-free, as he Complains I am. For my business is only to set down Sound Principles. But I meddle not with the Administration, nor Ministries of one sort or other; nor Pretend to give my Advice in matters of State. These are the Observator's Province! For which I think not my self sufficient.

(5.) Country-m. But he has another Reason comes more Home upon you, why you wou'd not meddle with the Union, because, says he, Should you have taken Notice of the Union, you must have Proclaim'd your self a false Prophet. And for Proof he brings Quotations out of a Book wrote by Some Body in the Year 1702, which Guesses that the Presbyterians in Scotland wou'd not be willing to an Union, while Episcopacy was kept up in England. But now, says he, The Union is pass'd with a Salvo Jure to Presbytery in Scotland, and to Episcopacy in England. And so that Author (if it was you, Master,) was a False-Prophet. And if you had taken Notice of the Union, you had Proclaim'd your self so.

Rehears. This was so like Tutchin! Suppose I had taken notice of the Union in the late Debates about it, wou'd that have made me Author of the Book he Names? But in the next place, how do's he know what side of the Union I wou'd have taken? Whether I wou'd have been For it or Against it? O, he Guesses at that! And so may be the False Prophet himself. But he makes me a very good Prophet, if I fore-saw which way the Union wou'd go, and for that Reason wou'd not meddle with it.

(6.) Country-m. But pray tell me, Master, did the Presbyterians in Scotland, Consent to the Establishment of Episcopacy in England, now upon the Foot of this Union?

Rehears. So far from it, That the Commission of the General Assembly gave in a Remonstrance or Protestation to the Parliament in Scotland, against their Allowing or giving any manner of Consent for the Parliament in England to secure the Church of England upon the Union; which they said wou'd be a Homologating of Episcopacy, and bring Guilt upon them and their Po-

sterities. The Flying-Post has given us the whole Protestation Verbatim.

Country-m. This Justifies the Prophecy too (as the Observator calls it) in the New Association, which he puts upon you. And now it Appears that that Author knew them well, and Guess'd as Right as if he had been within them. So that we are sure we have none of their Consent to the Establishment of the Church of England, and that it can Stand no longer than they are Able to Pull it Down. Their Covenant obliges them to it. And they think themselves still Oblig'd by their Covenant. They have Solemly Re-Affirm'd it, and Renew'd it in, in words Plain to be Understood, by both their Provincial Synods, in this Reign. Both which are set down Verbatim in the New Association, one in the first Part, the Other in the Second. And they have Forc'd them upon their Ministers, to Subscribe and Swear to them, as we are told in the same Book and others.

(7.) Rehears. I have more Proofs to shew their Detestation that we shou'd Enjoy Episcopacy in England. And that the English Dissenters are in the same Sentiments with them. As is told us in Print by an Emissary of their own, who speaks in their Names, and from his own certain Knowledge.

(8.) And I have likewise to shew you some of our Divines, who are making (I hope) too much Haste, and have Printed their Sermons already, Preparing the People to Part with not only Episcopacy, but even some of the Christian Doctrin (by way of Moderation) in Compliance with the Kirk of Scotland; who are Propos'd to us as a Better Pattern of Reformation than the Church of England. And that we shou'd Rather Unite with Them than They with Us.

#### ADVERTISEMENTS:

IN the last Rehearsal p. 2. Col. 1. l. 21.f. Preacheth r. Breatheth.

The Bishop of Salisbury's proper defence, in his Name, and said to have been spoken by him in the House of Lords upon the Bill against Occasional Conformity.

Sacrifice the Divine Service, from the Convenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandret, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

Memoirs of the Affairs of Scotland, containing a full and Impartial Account of the Revolution in that Kingdom, begun in 1567. Faithfully Publish'd from an Authentick M.S. By Her Majesty's Historiographer for the Kingdom of Scotland.